

in." It always grieves me to hear people professing godliness, even holiness, talk in that way, and surely it must grieve the Holy Spirit also. Can I be holy and reject any part of His plainly revealed will?

WHOLLY: God still spells holy with six letters..

I always feel like spelling it the same way. In these days of modern improvements we have "spelling reforms," we have "holiness movements," but when it comes to "holiness improvements," I prefer to leave that where its Divine Author has placed it.

Those renowned men reasoned thus: "We can be holy without obeying that command; the Lord is among us anyhow; we have his spirit, the "witness within;" is not that enough?"

But God had spoken, that was enough for Moses; so I hear him pleading with these dear people to simply believe God, and prove their obedience by taking Him at His word.

But unbelief cannot be easily persuaded.

O, how these great men must have pitied poor Moses! They were so sorry to think he had made such slow progress! So at last they seem to feel it their duty to talk very plainly and tell him just what his trouble is. "Moses, you are stuck up"; why lift up yourselves above us?"

Did you ever hear anybody talk that way?

No wonder it caused Moses to fall on his face. True holiness always weeps in the dust whenever unbelief cries out in the face of God, and says, "I can be holy without obeying Thee."

That command about the fringe and the blue ribbon, did seem very foolish, no doubt, in the eyes of those great men, with their influential followers—"two hundred and fifty princes of the assembly, famous in the congregation, men of renown."

Had these lived in this day, doubtless their names would be honored with titles most illustrious, and many would say of them, "Surely all those great and learned and mighty men cannot be mistaken," and great multitudes would follow them.

But are they not still living? If not there are many who talk very much like them.

Many good meaning people still say, "Yes, it is well enough for you to obey those plain commandments, but then we don't just understand them that way, and therefore it is not necessary for us to do them, besides we have the "testimony within."

Well, for my part, I want the "witness within" to agree with the witness without—agree with the word. Who will dare

to say that God's word says one thing and His Spirit another?

I believe in holiness with all my heart, but I prefer to take God's word at all times for my authority and proof rather than a spirit which is not at agreement with the word of God, although that same spirit may agree with my own mind and spirit.

God's law contains no non-essentials. Do you teach that holiness comes through obedience to ordinances? No, by no means, but it is much easier to give many reasons why holy people should do these things than to advance one sufficient reason or excuse for not doing them.

I simply prefer to base my all upon God's word rather than trust to man's reason. God speaks, that is enough; it is mine to obey, not to ask why.

"If any man will do His will he shall know," even though he cannot explain everything. John 7:17.

Moses couldn't explain to Korah and Co., they did the explaining. Why not take Him at His word, do His will, and wait till we get on the other side for the explanation?

"If our faith were but more simple,  
We should take Him at His Word."

But let us apply this test more fully: I will now use an illustration given by the Master Himself.

We have His example as well as His plain and emphatic command.

I refer to John 13. Who would dare to say to Jesus, "I have no need of following Thee in this?"

And yet how many say it?

Jesus says, (Jno. 14: 21) "He that hath my commandments and keepeth them. On that word *keepeth* hangs the key. Read the whole verse and ponder well. He does not say, "He that hath my commandments, and would be willing to do them, if necessary."

Many say, "Yes, the Lord knows I am willing to do so, but He says, "Blessed are they that do His commandments," and "If ye love me, keep my commandments," etc.

Suppose I owe you a debt; the note is due; you present it; I say you know I am willing to pay that note, I think that ought to be sufficient."

What would you think of me?

The Spirit bears witness with the Word; they always agree; then if we would be sure of the Spirit's testimony, we must first agree with the word.

Trust no spirit that does not tally with the word. God's word is to judge us. Let us get square with it.

Rest assured that to obey the word is always safe, and true obedience never insists upon God to explain His reason "why."

I know a man who has claimed to be one of God's saints for years, and at one

time he was greatly stirred in his mind concerning the example and command of Jesus in John 13.

How do you suppose he settled the question?

He went to God in prayer and wanted to learn of Him whether He really meant what He had said, and the answer came, he said, distinct and clear, "not necessary."

I am not surprised at that answer. Read Num. 22 and find a parallel case.

Verse 19 tells the awful mistake made by Balaam. God had spoken once, but Balaam wanted it the other way, and he got it.

He will let me have my own way in matters when I insist upon it.

Lord, help me to always submit to Thy way, and do Thy will, that I may be clothed with Thy righteousness and holiness according to Thy word and then I know that thy spirit will always agree with my spirit and evermore lead me in the paths of righteousness for His name's sake!

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#### TWO WITNESSES—Rev. 11:3

J. B. WAMPLER

The term witness is derived from the Greek *martus*, Latin, *martys*, from *martus*, witness, signifying one who testifies with his blood.

1. One who, by his death, bears witness to the truth of the gospel; as Stephen who was a Christian martyr.

2. Hence one who sacrifices his life, his station, or what is of great value to him, for the sake of principle or to sustain a cause. (*Webster*.)

Cruden tells us that witness is from *martys*, or *martyr*, and signifies one that gives testimony to the truth at the expense of his life.

In a figurative sense these definitions are appropriate, and in fact very applicable inasmuch as the Revelator tells us that the "two witnesses were to be killed."

Figuratively, they are represented by "two olive trees," and "two candlesticks" or "lampstands," and are no doubt the same as the "two immutable things," spoken of by the Apostle Paul. Heb. 6:18, "in which it is impossible for God to lie." Doubtless the apostle has reference to the two Covenants, or Testaments. The first established of God by promise, miracles, types, law and prophecy given through Moses his own chosen deliverer, leader, law giver, and prophet to the Israelitish nation. The second by miracles, signs and wonders, law and prophecy, commands and promises, through the great anti-type Jesus Christ. The Christian law giver, deliverer, leader, Redeemer and Savior of a "peculiar people, a royal priesthood, a holy nation." Both covenants were dedicated with blood. Heb. 9:18. The first with the